

K. 13. 4



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? By Henry Hart ?



A Consulto-

rie for all Christians.

Most godly and earnestly war-
nyng al people, to beware least
they beare the name of chri-
stians in bayne. Now
first imprinted, the. xxx

Day of Januarie

Printed by Anno. M. D. xlix. *Dyson*
For T. W. at the Signe of the
At Worcester by John Owen.

Cum privilegio Regali ad im-
primendum solum.

k-13 Per septennium. 4



For Four Decem.



Ephesians the. iij. a

I beseeche you brethern, bount in
the lord, that you walke worthe-
ly in the vocation wherein you be
called, with all humylytie and gen-
tlenes, with patience supportynge
one an other in loue, beyng dily-
gent to kepe the vnitie of the spy-
rite in the bande of peace, bringe
one body and one spirite, as you
be called in one hope of your voca-
tion. There is one lord, one faith,
one baptisme, one god and father
of all, which is aboue all, and cho-
row all, and in all vs: for to euery
one of vs is there grace geuen, ac-
ter the measure of the grise of
Christe.

**The copie of the kynges
Maiesties most grati-
ous priuiledge.**



Edwarde the sixt by
the grace of God, kyng of
Englande, Fraunce and
Irelande, defender of the
faith, and of the churche of
England, and also of Ireland, in earth
the supreme head. To all maner of
Printers, booke sellers, and other our of-
ficers, ministers and subiectes, gretyng:
We late you wete, that of our especial
grace, we tendering the godly edifiyng
and ease of our louyng subiectes, with
in our Principallitie of Wales, and mar-
ches of the same, by thaduise and cōsent
of our most dere uncle Edward Duke
of Somerset, Gouvernour of our person,
and Protectour of all our realmes do-
minions and subiectes, and other our
counsaillours, haue graunted and geuen
priuiledge and licence, and by thies pre-
sentes doo graunt and geue priuiledge
and lycence, vnto our welbeloued sub-
iect John Owen, of our citie of Wor-

eter Printer, and to his factours and
assignes, to print, reprint, utter and sell
or cause to be printed, reprinted, uttered
and solde, so many of every kynde of
booke or bookes, whiche haue or shalbe so
forth by vs, by thadvisse aforesaid, for ser-
uice to be used in our Churches, miny-
stration of Sacramentes, and instructi-
on of our said subiectes, as shall onely su-
fise for the Churches and our subiectes
within our said Principallitie and mar-
ches, any other licence or priuiledge to
the contrary in any wise notwithstanding.

AND also, of our especiall grace by
theadvisse and consent aforesaid, we haue
graunted and geuen priuiledge and li-
cence, and by thies presentes do graunt
and geue priuiledge and licence, vnto the
saide John Okwen, and to his factours
and assignes, to print, utter and sell, or
cause to be printed, uttered and sold, to
all person and persons of whatsoeuer
state, degree, or condition they be, al ma-
ner of bookes conteinyng any storye or
exposition of Gods holy scripture, or
any part thereof, beyng not contrary
against ysame, which at any time hereto-
fore haue bene, or hereafter shalbe made

translated or compiled, by the same John
Olwen, or by his meanes, instigatiō, in-
dustry or procuremēt, and at his costes
charges, of whatsoeuer qualitie or sort
the saide booke or any of the shalbe, so
the true copies of euery suche booke be
first diligently seen, perused and allowed,
by suche person or persons as we shall
from time to time therunto assigne and ap-
point, before they be put to any sale or
vntertraunce. And further our minde and
pleasure is, & by this presentes we doo
straightly charge & inhibite, that no per-
son or persons of whatsoeuer estate de-
gree or condition he or they be, do at any
time hereafter print, or reprint, or cause
to be printed or reprinted priuely or ap-
perly any of the booke aforesaid, or any
parte or parcell of the, during the space
of vii. yeres, next after the printing or re-
printing of the same booke by the sayde
John Olwen, his factours or assignes:
so that the same John his factours & as-
signes, shall and may haue the profite &
auantage comyng & growyng of the
printing and reprintyng of suche booke
in recompence & alleuatiō of his industry
paines & charges in that behalfe to bee

Al.iii.

susteyned

sustained. Wherefore we will & straight
charge & commaund al & singular our su-
iectes, aswel printers & boke sellers, as
other persons within al our dominions
that thei or any of the do not presume to
print utter or sell, or cause to be printed
uttered or solde within any our domini-
ons, any of the bokes aforesaid, by þe said
John made, compiled, or translated, or any
parcell of the contrary to the true mean-
nyng of this our present lycēce & priu-
ledge, vpon pain that euery offēder therein
shal forfait to our vse al suche bokes and
euery of the, where soeuer they shall be
found. Wyllyng therfore & commaundyng
all our officers ministers & subiectes as
they tēde our fauour & will auoide our
high indignatiō, that they & euery of the
if neede shal require, do aide & assist þe same
John & liuen his factours & assignes in
the due exercisynge & executiō of this our
present lycēce & priuiledge with effect ac-
cording to the true meanynge of þe same.
In witness wherof we haue caused these
our letters to be made patentēs. Wit-
nes our self, at Westmynster the sixt day
of January, the seconde yere of
our Reigne. .

A Consulto-

rie for al Christians.



IN tyme
mes paste,
diuerslye &
many wai-
es spake to
the fathers
by prophe-
tes, but in

Heb. i. 2

these last daies hath he spoken
vnto vs, as S. Paule sayeth,
by his sonne, who he hath made
heire of al thinges, and by him
hath he now declared his most
godlye will vnto vs, that we
might obtain life in him: whose
most excellent cleare brightnes
hath long time been darkened,
and as S. John saieth, hid as
with a sackeclothe made with

Apoc. 6.

A. iii.

heire,

A consultoſe for

heare, & is to ſay with a fayned
ryghtuouſeneſſe grounded vpon
naturall wyſdome and carnall
reaſon, inuented and ſet fourth
by man: So that the bright ſhy-
nyng beames of goddes truth
cōteyned in the holy ſcriptures
might in no wiſe appere (by rea-
ſon of that dark baile or cloud)
to the eyes or mynde of men,
whiche is not yet wyth all men
taken awaye. Neuertheleſſe,
1. Cor. 3. c when they tourne to the lord
(ſaith Paul) the bayle ſhalbe ta-
ken awaye, for no doute, ſaith
he, & lord is a ſpirit, and where
the ſpिरite of the lord is, there
is lybertie. And ſeyng that god
whiche is ryche in mercy, hath
once againe put downe & great
power of the enemy, broken
down his braſen gates, and by
blo

All Christyans

fayned
ed bpd
carnall
fourth
ght thy
s truth
ptures
(by rea
cloud)
of men.
all men
helesse,
e lorde
albe ta
e, saithe
where
s, there
at god
e, hathe
p great
broken
and by
plo

violence taken the praye (as a
poyle) fro out of the mouth of
the Lpō, yea victoriously hath
he delyuered his truth p longe
time hath of his enemies be hol
dē in bōdage & captiuitie, & we
haue herd and sene these thin-
ges, obeyed & do beleue. There
fore am I not ashamed to testy-
fy the truth vnto the worlde
because it is the poure of God *Roma. i.*
vnto saluation, to all them that
do beleue. And as Saint Iho
saythe, the onely trewe lyghte *Ihon. i.*
whiche lyghteneth all menne *i. Ihon. i.*
that come into the worlde, our
handes haue handeled of the
worde of lyfe, for lyfe hath ap-
peared, saith he, and we haue sene
and beare witnes, & shew vnto
you lyfe, that is euerlastyng
whiche was withe the father, &
hath

¶ Consultorie for

hath now apered also vnto vs.
And þ̄ tidynge which we haue
heard of him (as Ihon saith) de-
clare we vnto you, that ye may
haue felowship with vs, & oure
felowshyp may be with the fa-
ther and with his sonne Iesus
Christe &c.

¶ For as moche as, it hath
pleased the eternall god, which
seperated me frō my mothers
wombe, to lighten the inward
eyes of my mynde withe hys
grace, and thoroowe the knowe-
ledge of his word and working
of his holy spirite, to worke a
perfect repentaunce in me, and
amendmente of my formoure
lyfe, loue constraynethe me too
woyl you (good bretheren) to be
partakers of this greate bene-
fyte. And for this cause, I haue
thought

All Christians.

I thought it necessary, as well to
declare vnto you the daunge-
rouse harmes that synne byn-
geth to suche as delyte and con-
tinue therein, as also the vn-
speakeable reward of the righ-
teouse, whiche god hath prepa-
red for those that withe their
hole hartes tourne from theyr
synnes and walke wyth theyr
god in the way of rightuouse-
nesse. I wyll not withhold fro
you, good brethren, that which
god hath wrought in me, to in-
courage the weake stomakes,
of them that now were faynte
herted and shrynke backe, that
I may say wyth the Prophete
Dauid. Lord I do not hide thy
righteousenes in my herte, but
my talkynge is of thy truthe &
saluyge health, all þe day long.
There

Psal. 39.

A consultorie for

Therefore tourn not thou thy
mercy from me (o lord) but let
thy louyng kyndnes and truth
alwayes p̄serue me. &c.

Ezek.: **F**or it is wryten, whē I speke
vnto the, then open thou thy
mouthe, saith the lord, and say
who hereth, let hym here, who
so wyll not, let hym leaue, for
it is a frowarde hougholde. &c.

For as moche as I perceyue
that the earth maketh haste to
bringe fourth her chylde, and
the tyme draweth fast toward
the end, and all flesh semeth be-
ry desirouse and as it were gre-
dy, to accomplyshe the thyng
with moche haste, whiche it ta-
keth in hande, be it good or e-
uyl, my desyre is also to occu-
pie my talente accoꝝdyng to þ
wyll of the geuer, wherebye I
may

All Christians.

may please my lord, which is
my desire aboue all thynges, &
not onely therby to gather tre
sure for my selfe, but also to pro
voke as wel my bretheren and
naturall contrymenne of thys
realme of England / as al other
nations and named Christians
to byng fourth their frutes re
dyly accordyng to their nature
that they may be rype against
the day of haruest, when þ lord
shall rewarde euery man accor
dyng to his deades. Therfore
beloued fathers and brethren,
seyng ye haue taken the name
of holynes vpon you, beyng cal
led Christians of Christ, and do
in word professe the same, este
mynge your selues the trewe
churche and espouse of God
vpon earth, as al that lyue god

**James
Christians.**

ly

A Consultorie for

I ye doubtles be. See that ye be
dilygente to obey to the word
of truth which our heauenly fa-
ther hath now sente and set a-
broad by his beloued messen-
gers, as wel within this reame
of England, as in all other regi-
ons on the earth, as it is wyrt-
ten in the eyghtenth Psalme.

Psal. 18

Rom. 10

Theyr sownde is gone owte
into all landes: And their wor-
des into the endes of y^e world.

If ye accepte the voyce of the
sheperde, then wyll he know
you for his owne, and lead you
in and oute, where ye shall all
wayes fynde riche pasture.

Yhon. 10

Godde hathe made daye and
nyghte, lyghte and darkenesse,
sommer and wynter, to the in-
tente that all thynges myght
haue

All Christians.

haue as well place and time as
sufficient occasion to shew forth
e declare thein selues, eyther
good or euill. Repent & turne
fro your euill waies with your
whole hertes, that ye maie be-
lieue, & set your faith on a sure
ground, build it on y^e sure founda-
tion of gods holy worde and
promises, and then will it al-
waies abide the violence of the
stormes, but yf ye go by groo-
pyng and woorke at auenture,
ye ye sure, ye shal not go right,
or true fayth is liuely, & no vn-
certayne thyng, it is surelve
grounded and stablished vpon
the sure rocke of Gods woorde
and promise, as it is written.
Abraham beleued God in hys
promise, and none opinion of
his owne imaginacion, & it was
counted

psal. 65
Gala, 6.

Gene. 22.

All Christians.

counted to hym for righteou-
nes, but yf your faith bee with-
out the word, then is it carnall
and fleshely, beyng builde vpon
naturall reason, and therefore

Eccle. i. it is bayne and of no valure, for
trewe faith is accompanyed
with godly loue, who hath the
wisdom of god for her gouer-
nour, she teacheth her chyldren
(as a rightgood nourice) know-
ledge and nirture, and leadeth
them safely in the waye of lyfe,

i. Ihon.

and with doctrine she purgeth
their hertes from all filthe and
corruption, euē as god himselfe
is pure. She shyneth from and
out of the bosome of p̄ highest,
for her clearenes doth farre ex-
cede the brightnes of the sone,
whiche lighteth the whole earth
with her shine. Therefore O ye

ignoraunt

All Christians.

Ignoraunte, geue a diligēt eare
to the voice of wisdom which
daily cryeth vnto you in þ high
places stretes, and wayes, and
before the holy citie, and in the
gates where mē go out and in.
It is you, O ye men, saietþ she,
whom I call, vnto you, (O ye
children of men, lyfte I by my
boyce: Take hede vnto know-
led ge saietþ she, O ye ignoraunt,
be wyle in harte. O ye foolcs,
geue eare, sayeth she, for I will
speake of great matters, and o-
pen my lyppes, to tell thynge
that be right, for my throte shal
be talkyng of the truth, my lip-
pes abhorre vn godlines, al the
wordes of my mouth are righ-
teousnes, there is no froward-
nes nor falshode therein. They
are all plain, sayeth she, to suche

A consultorie for

Prou. 3. c

as wyl vnderstande and right
to them that fynde knowledge
receiue my doctrine, saith shee,
and not syluer and knowledge,
more then fyne golde, for wyse-
dome is more worth then pre-
ciouse stones, yea all the thyn-
ges that thou canst desyre, are
not to be compared vnto it &c.
¶ Wherefore if ye wyl seeke
wisdom and dwell with her,
shee will make you the berpe
frendes of god, for the highest
hath geuen her a commaunde-
mente, and he that made herre
hath apointed her a tabernacle
saying. Let thy dwellynge be
in Iacob, & thyne inheritance
in Israel, rote thy selfe among
my chosen, for the congregati-
on of the rightiouse, are the
Children of wisdom, and the
lord

All Christians.

forde dwelleth amonge them
in hys holpe Sinay. An bitter
enemye to wisdom is the fro-
warde synner. for he hateth to
be reformed, and because he
will not refuse thynges which
he knoweth to be euyl, he can
come in no good way, brethern
consider this most excellent be-
nefit of god, dayly offered vn-
to you. Refuse not his worde
which teacheth you al wisdom
Come to her brokes, & drinke
of her cūduite, for wisdom hath
cast out floudes, I am, saith she Eccle. 24.
as a great water broke oute of
the ryuer &c.
And as a water cūduite am I
come oute of the gardeine of
pleasure, I saide, I wyll water
the gardeine of my ponge plan-
tes, and fill þ frute of my birth.
D. ii. so

A Consultoyle for

to my water brooke, became ex-
ceedinge greate saith shee, and
my Ryuer aprocheth vnto
the See, for I make doctrine
to be to all men as light as the
faire morning and I shal make
it, saith she, euer the clearer, I
will perse thoroow all the lower
partes of the earth, I will loke
vpon such as be a slepe, & ligh-
ten all theym that putte there
trust in the Lorde, I shall yet
poure oute doctrine lyke a pro-
phecie, and leaue vnto suche as
seke after wisdom, and their
generations shall I neuer faile
vnto y^e holy euerlasting world.
Obey vnto the louing voice
of God, and accepte this gentle
doctrine of wisdom, slumber
not to long in thyne owne way
(O thou named Christia) least
the

All Christians.

the lord be angry, leaste thou
fall a slepe againe in synne, and
so perishe vtterly by thine owne
folly. How can they be made
hole that wyll not knowe they
be sicke, or howe can suche op-
taine that refuse þe right way.
Thou thinkest thy selfe well al-
redy, because thou hast a name
that thou liuest. O thou named
Christian, therfore thou saist
in thy selfe. *Tush* I am riche *Hypoc. 3.*
and increased with goodes, and
haue nede of nothyng, & know-
est not how thou art wretched
and myserable, poore, blynde, &
naked: thou hast a name that
thou liuest, but thou art deade,
for by synne art thou subdued,
and thrust downe by thyne ene-
mies euen to the brinke of hell.
O named Christianytie, thou
B.iii. wast

A Consultorie for

wast rolde bp in extreme dark
nes and mysery, yea solde and
solde again wast thou for thine
offences, to be a bonde seruant
whereof thou art not yet deli-
uered, for ignorance holdeth
the in captiuitie, and bringeth
the a slepe, that thou neyther
seest nor feelest thye harme, but
lyke an hongry man dremyng
that he is eatyng, & wakynge
hath nothyng, or lyke a thyr-
sty man þe dREAMETH that he is
drinkyng but when he waketh
he fyndeth nothyng to refresh
hym self, so doth synne deceiue
the and thou notware. Awake
awake oute of thy heauy slepe
thou Christianitie, harken to þe
loud voice and trompe of god
which in these last daies is now
blowen amongst you. I mean
the

All Christians.

the preaching of the glorie of
gospel of Christ, which is day-
ly preached vnto you, and yet
soundeth in youre eares. O fo-
lysh people, why stop you youre
eares so longe from the truth:
and as it were, styll geue youre
selues to vanitie: why seke ye
suche frendshipp of the worlde,
whiche hath nothyng to reco-
pence, but extreame myserye:
why sekeste thou reste, where
none is: Treasure vp such thin-
ges as are godly, then shalt thou
be recompensed. vñ. folde: but
who so seeketh rest in worldly
thynges, his labour is in vain.
Consider O man, thy lyfe in
this worlde, how short, how vn-
certeine, and daungerouse it is:
it is lyke a vapour, or breathe,
saith the Apostle S. James. *James. 4.*

A consutoie for

appereth for a lytle season, and
then vanissheth away, therfore
truste not to the worlde, for he
is disceitfull, he promyseth rest,
but payeth trouble, he promys-
seth ioye and payeth sorowe he
promyseth longe lyfe, and pay-
eth short, totally, he promyseth
good and payeth euyl, for na-
ture and fortune be muche va-
riable, & chaunge as the winde
and therfore do they suffer no
thyng here certeine. O folysch
man woldest þy then be thought
wise, and yet delytest and set-
test thy hole hert and pleasure
in this vaine transitory world,
what friendshippe woldest thou
haue of hym that can do you no
good, neither careth he lenger
for the then thou maist do hym
pleasure, for in sorow pouertie

III Christians.

or payne, will he vtterly dispise
the, and laugh the to scornc in
the anguysh of thy soule. Soo
vngodly doth this myserable
worlde recompence his louers
that the nighthe frende, so called
of nature, the wife that lyeth
in the bosome, or the Chyl dren
whom with busy paine and stu
dy some bringe vp, intendynge
by them to haue their kindnes
after recompenced, do nothing
at all regarde them, but flate
rynge from the teth outward
thinkyng enery day thre, tyll
they be gone, that they myght
receiue the worldely goodes
which their frendes do posses.
O mysery of all myseries, thus
the worlde which many so inor
dinately loue, and set such store
by, for all his greate bragges,

¶ beked
vngodly &
very vna
turall.

B. v.

and

A Consultorie for.

and flatering face of frendshyp
(if nature withdraw he r selfe)
wyl not onely think hym moch
burdened by them, but also dis-
dainfully abhor & deteste their
presence. Therefore as Christe
Mat. 6. d saith, seke ye first þ kingdom of
god, & the righteousnes there-
of, and all these thynges shalbe
mynistred vnto you. And also
Crist saith, geue not ouer your
membres to serue the flesh, se-
ing the beutie thereof fadeth
away, for he that soweth in the
fleshe, shall of the flesh reape cor-
Gal. 6. ruptio, saith Sainct Paul, but
he that soweth in the spirite,
shall of the spirite reape lyfe e-
uerlastinge. Againe the apostle
Jude saith, Hate the filthy be-
sture of the fleshe, for Doubtles
it is subiect to corruption, it is
also

All Christyans

so, the very gate and meane
whereby Sathan oure greate
ouerfary, and mortall enemy
corrupteth both bodie & soule,
and draweth man to vtter dis-
truction. Wherefore see that ye
furnish the house in tyme with
an honest exercise of vertu, that
shalbe perfecte repentaunce make a
ready way, for faith and godly
love with all her noble compa-
nions, to dwell with you: for if
the enemy finde you vnprepa-
red, he will busily seke to enter
with his souldiers, for as moch
as man is by þe transgression of
Adam, set at lybertie in þe know-
ledge of good and euyl, the e-
nemy first moueth man by con-
sente, to chose the euill and re-
use the good, which consent be-
ing coupled to the thought of
mans

A Consultorie for,

By the
fall of A-
dam, the
inward
eye of mā
was ope-
ned in the
knowledg
of good
and euill,
Iam. 1 c.
Mat. 5. c
Christe
saith,
who so lo-
keth on a
wyfe lu-
styng.
hath com-
mytted ad-
ultery with
her.
Ecoby. 30
Dentro. 5

mans knowledg, is synne. I
witnesseth S. James saying
When lust hath conceived, she
bringeth fourth synne, by the
meanes winneth the enemy
gate or fyrst ward, then proce-
dinge forth in his wicked pur-
pose, he tēpteth mā durynge his
life in þ tyme of youth, by waies
delectatib, pleasure & red-
nes of mynd, to spend the tyme
of this lyfe, either idely or ba-
ly, that he should labour in
thing that is good, and when
nature hath some what done
with these, he bringeth in place
euery carnal concupiscēce, rid-
naturall wisdom, and worldly
honoure and riches: and in ag-
he bringeth coueteousenes, in-
patient pouertie, childeythe do-
tage, and suche lyke. For some
after

All Christians.

After xxx. yeares are spent, as
age increaseth, the thinges of
nature dimynishe, and begin
to fade as a flower, but the ene-
my alway durynge the tyme of
his lyfe, ceaseth not to assaulte
man by synne, which is most a-
greeing to the nature and age
of the person so tempted. And
by suche vngodly meanes he se-
th to fyll and kepe the mynd
of man so busied, that it cā haue
no respecte to the word & wyll
of god, nor seke after thinges &
please hym. But seinge the re-
warde of these is naught els
but playne mysery and destruc-
tion bothe of bodye and soule,
what folysh blyndnes is it, for
men to set their loue so inordi-
natelpe vpon suche thynge
wherin is neuer rest nor peace.
and

A Consultorie for

and to seke the seruice of such
maisters as be ver y Aucthor
of all trouble and mysery, and
the bond seruantes of synne
and corruption, that serue the
Wherfore, stryue daily against
your lustes, and mortyfie your
affections, compell youre flesh
to be ruled and ordered, by the
rules of Christe, prescrybed in
the sacred worde of god, vnto
you. Then doubtles our hea-
uenlye father wyl not onely
loue vs, & take vs for hys deare
children, but also for Christes
sake (so that we yet, continew
in faith) beare our imperfecti-
on durynge the tyme of this
lyfe, clearelye forgene and for-
get our synnes. And make vs
partakers with oure sauoure
Christe, of hys eternall kyng-
Dome

All Christians.

of such
ethor
y, and
fynne
ue the
again
e you
e flesh
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dome

Dome and glorie. Therfore O
ye Christined nations, call to
remembraunce the longe time
of your captiuitie & blyndnes
of mynde, which hath very far
exceeded the tyme of the capty-
uitie of the Hebrewes, the chyl-
dren of Israel, or of any other
congregations, professyng the
truth before you: neuertheles,
the mightie lorde of powers, &
onely God of Israel, hath now
remembred his promyses, and
accordyng to hys oulde wonte
hath he looked mercyfully vpon
vs, for his names sake, yea, he
hath now herd thy moynynge
O Israel, & he is come downe
to delyuer Jacob his chosen w
a myghtie hand, & a stretched
out arme. But as S. Paul
saith. I speake not these thyn-
ges

Rom. 8.

A Consolation for

ges as though the worde of
god, toke none effecte, for they
are not all Israelites, that cam
of Jacob, otherwise called Is-
rael, neither are they chyl dren
straight way (saith he) because
that they came of the see de
of Abraham. But in Isaac shal
thy sede be called: that is, they
which are the Chyl dren of the
fleshe, and in name, are not
chyl dren of god, but the chyl-
dren of promyse are counted
seede. Lyfte vp thy heade O
Israel, derely beloued, and har-
ken to the voice of hym that
calleth the out of Egypte, and
Babylon, the darke landes of
Oph. 6. Ignoraunce and synne, where
Sathan by his mynisters, the
rulers of thys worlde, whiche
worke by the spirite of wyck-
ed

All Christians.

kednes hath longe tyme sedu:
ced þ. & hydden the, as þ chaf:
ty inchaunters of Pharao, in Exodus. 7
myserable captiuytie and bon- 2. Timo. 3.
dage. For lykeas, Iannes and 2 Peter. 2.
Jambres did withstande Moyses, saith Paul, euen so do these
resiste the truthe, men they are
saith he, of corrupte myndes, &
blende, as concernyng the faith,
but they shall preuayle no lon-
ger: for their madness shall be
uttered vnto al men, as theirs
was &c.

¶ For because ye had no loue
to the truth, that ye myght be
saued: therefore weare ye ge-
uen ouer, ye named Christians
into the handes and power of
your enemies, as S. Paul pro- 2. Theff. 2.
phesied long ago, that ye shuld
beleue lyes, for because they re

A Consultoꝛe for

ceyued not þ̄ loue of the truth. saith he, God shall sende them strong delusion, that they shuld beleue lyes, that all they might be dampned (saith he) which be leue not the truth but had pleasure in vnrightheousenes. &c.
Neuertheles, god hath now remembred Israel his electe, for he wyll alway haue compassion vpon Jacob his chosen: therefore, is he now mynded to shew mercy, and to delyuer his people, for our Lordes Ieloussy is wahren greate, to see hys truth dayely thus traiterously troden vnder foote of hys enemyes, and cleane defaced vnder a coloure of truthe, and wyth a counterfaicte dysguised holynes and outwarde pretence of vertue, whereby the synple ig

All Christians.

nor aunte synners be disceined,
for by cause the pathes of christ
be so troden out, many can find
nothyng of the way. Thus the
mysterie of iniquitie, as Paul
saith, worketh in his place, wher
by the synfull man is opened,
and the sonne of perdition, whi
che is an aduersarie, is exalted
aboue all that is called God, or
of God, for the vaine glorie of
man apereth on earth to haue
the vpper hande. Is not natu-
ral, or carnal reason and world-
ly wysedome, most hyghliet e-
steemed. Who amongeste men
knoweth anye thyng lyke, or
that may be compared vnto it.
Where is the wysdome of God
become. Is it not vtterly dispi-
sed of the blynde worlde, and
set at naught, and not regar-

In earthe
worldly
wisedome
hath got
ten the
chayre, or
vpper seat

Apoca. 12. Ded . When ye se þ abhomynati-
 Esay. 14. tion, that betokeneth desolati-
 Daniel. 9 on, spoken of, by Danyel the
 Mat. 24. Prophete (saith Christ) stande
 Mat. 13. in þ holy place, or (as S. Mark
 The man of synne is saith) where it ought not: Let
 exalted, he hym that readethe it, vnder-
 sitteth in stande it. Thus is flesshe and
 the estima- bloude, that is to saye, the man
 tion of men. of synne, exalted, extolled, and
 wheare god praysed, whiche beweth hym
 ought to selfe as god, and as thoughe
 syt for ther were no power aboue him
 chief. And sytteth in the holy temple
 2. Thess. 2 whom the lord neuerthelesse
 Esay. 11. shall consume with the spiryte
 Daniel. 8. and breath of hys mouth. And
 God figh wythe the apparaunce of hys
 teth alwai comynge, euen hym saith Paul
 against the man whose comynge that is exal-
 of synne tyng, or settyng vp, is saithe
 couercōe he, by the working of Sathan
 and to sub wyth

All Christians.

with the all lyng power, signes, but hym.
and wonders, & in all deceiuea 1. Cor. 1.
blenes of vnrighteousnes &c. 6. 18. 37.
4. Reg. 5.

¶ Nevertheless, our god hath
taken part againste fleshe and
bloud, because it is become his
verie enemy and he hath said.
I wyl destroy the wisdom of
the wyse, and caste awaye the
vnderstandyng of the prudent
that no fleshe should reioice in
hys presence, for the lord shall
step fourth, as he dyd vpon the
mounte Morazim, saith Elaye,
and shall take on, as he dyd in
the dale of Sibion, that he may
brynge fourth his Deuice, yea,
hys stronge deuice and fulfyll
hys worke/ therfore make no
mockes at it, saith the Pro-
phete, that your captiuitie or
blyndenes increase not, for I

C. iii, haue

Yere. 13. c

The hea-
then are
suche as
do not be-
leue.

Esa. 29.

haue hearde the lord of hostes
say, that there shall fall a soden
distruction, and plague vpon the
hole earth (saith Esay) there-
fore, take heade, and heare my
voice, ponder and marke mye
wordes well, for the lord shall
fight against all them that mu-
ster them selues agaynste the
hyll of Sion, saith the prophet.
And with his myghtie two ed-
ged sworde, shall he smyte the
heathen, they shall be at theyr
wittes ende, they shall be abas-
shed, stagger and reele to and
froo &c.

¶ Therefore, thus saith the
lorde against all them that call
them selues of the congregati-
on of god, and yet are not (be-
cause they lyue vngodly, and
are the bond seruauntes of syn

All Christians

ye shalbe Drunken, but not with
wine, ye shal fal. but notthorow
Drunkennes, for the Lorde wil
geue you an harde slepyng spi-
rite/and hold doune your eyes
namely of your prophetes and
heades which shoulde see, them
shall he couer, so that al visions
shalbe vnto you, as the wordes
that stand in a sealed lettre &c.

For thus saith the lorde, for
so muche as, these people draw
nime me wryth their mouthes, &
praise me holly with their lyp-
pes (where as their hartes ne-
uertheles be far from me) and
the feare that they owe vnto Abbi. 1.
me, that turne they vnto mens
lawes and doctrynes: therfore,
wyl I shew vnto this people,
a maruelouse terryble, & great
thyng (saith the lorde) namelpe
C.iii. this

A Consultorie for

this. I wyll destroy: the wise,
Dome of the wise, and the vnder
standynge of the learned men
shal perysh. Therfore woo be to
them that seke so depe to hyde
their ymaginations before the
lorde, which reherse their coun
sels in the darknes, & say, tush,

The churche of god who seeth vs, or who knoweth
in name, vs. Therfore, must Jerusale &
but not in Juda decay, saith the lorde, be-
cause their wordes & counsels are
against y^e lorde, they prouoke y^e
presence of his maiestye vnto
ryllie, anger, y^e changyng of their cou
tenaunce (saith y^e prophete) be-
wraieyth them, yea they declare
their owne synnes theym sel-
ues as the Sodomites, and
hide them not. Woo be to their
soules, for they shalbe heauely
rewarded, saith the lord, then

Esay. 3.

Mafl

All Chyſtians

ſhall they ſay, O happie are the
godly, for they may enioye the
frutes of their ſtudies, but wo
be vnto the vngodlye and vn-
righteouſe, for they ſhall be re-
warded after their workes. O
my people, rybauldes oppreſſe
thee, and women haue rule o-
uer thee: O my people thy lea-
ders deceiue thee (ſaith y^e lord)
and treade out the way of thy
fote ſteppes. The lord is here
to common of the matter, ſaith
Eſai, and ſtādeth to giue iudge-
ment with the people, for y^e lord
ſhall come forth, to reaſon with
the princes & Senatours, and
ſhall ſay thus vnto them, ſaith
Eſay. It is ye that haue bur-
ned bp my vyneyarde, and the
robberye of the pooze in youre
houſe, wherfore do ye oppreſſe
my

A Consultor it for,

my people, and marre the faces
of the innocentes. And thus
sayeth the prophete, that y lord
of hostes reuile the therefore.

1. Doe be to those proude bo-
sting spirites, which liuing wic-
kedlyve, teache their flockes by
poure and penaltie, and not ra-
ther by ensamples of vertue &
godly lyuynge.

2. Doe be to those, whose hertes
are double, whiche with theyr
mouthes boast proude thinges
and flatterynge vertue, theyr
wraathe is as the angry Lyon,
or as the shee beare robbed of
her whelpes, whiche enery oc-
casion kandleth, as fire the drye
flaxe.

3. Doe be to those false proph-
etes, whiche vnder the name of
gouernours and teachers, doo
the

All Christians.

the deades of false Deceyuers,
seruyng their owne lustes, and
yet saye, Do as we byd you, and
all is forgeuen.

Do be to those Hypocrites, & 4.
wanderyng starres, to whome
the myste of darkenes is reser-
ued for euer, whiche couloura-
bly for the bealy, and for luttres
ake, pray for other, and yet nei-
ther forsake synne, nor amende
their owne lyues.

Do be to those Deceytfull 5.
messengers of Sathan, whose
bertes are exercysed with co-
retousnes, haupng eyes full of
adultrye that can not cease to
synne. And although they goe
wzng them selves, yet they say,
thei be sent of god, to teach and
leade other the right way.

Do be to those paynted tō 6.
beg

A Consultorie for.

bes and stinking sepulchres full
of all filth and corrupciō, which
oftentimes spake of faythe, pe-
nance and loue, and yet cōsume
the tyme of their lyues in vani-
tie and idlenes, keepyng theyr
belyes from hungre, and theyr
throtes from thyrst.

7. **Do** be to those murtherers
of the soules of men, which tho-
Ezeche. 13 rough flatterye sowe pelows,
Esay. 5. as the prophete sayeth, vnder
Mathe. 23. the armeholes of the people, to
to the entent they may bryng
them a slepe in blindnesse and
sinn, that they myght suspecte
none of their doynge.

8. **Do** be to those blynde guy-
des, and most wicked generaci-
on, by whose carelesse lyuynge,
true repentaunce is almost ba-
nyshed and thrust out of place,
and

All Christians.

and amendment of lyfe is lauded to skorne and not regarded.

Wo be to those filthye spottes / which haue thus forsaken the right way / & count it pleasure to liue deliciously for a season, whiche as ragyng waues of the Sea / foome oute theyr filthynes and shame.

Wo be to those serpentess & adders broodes, whiche moste greuously corrupt the inhabyters of the earth with their venemous and deadly poyson, and to mainteyn ambition / pryde / covetousenes, voluptuous and beastly luyng / peruert al thynge, and preposterously tourne it out of frame.

Wo be to the vngodlye / the least & all his warriors, which

Went and
poyson is
falle doc-
trine, and
ensamples
of naugh-
tie luyng.

ma

A Consultorie for

maliciously do euill, and fight continually against the lord of powers and all his true souldiers.

12. Woe be to those bishops, pastors / and lawiers / of what name and place so euer they be, which boast of power and authority to rule and gouerne other / and yet haue no respect to their owne soules: For heavily and miserably shal they be rewarded that beare the name of christen people, which seke holynes onely by outward sacramentes and signes, not regarding what the hert & inward conscience bee / and also saye in your selves, tush we be well enough, for the holy lawes, ceremonies / and Sacramentes of god are remaining among vs, and

All Christians.

and thereby we are known to
be his people. Nevertheless be
thou of good comfort, O thou
little worm Jacob, and thou des-
pised Israell, for thy redeemer
liveth: feare neither þ proud
boastyng nor threatenynge of
thyne ennemies for the Lorde
standeth by thee to defend and
deliuer thee, for the mightye
god of hostes wyll now take in
hand to conque re the remaunt
of his people, whiche are left a-
live from the Assyrians, Egip-
tians, Arabians, Moziars, Es-
lamites, Caldees, Antiochiās,
and Ilandes of the sea: for the
earth shalbe full of þ know-
ledge of the Lorde (sayth Esay)
Even as though the water of
the sea flowed ouer the earth:
And then shall the Gentyles
whiche

Esai. 1.

Esai. 2.

Esai. 17.

Abac. 2. 6.

A Consultorie for

whiche are vnbeleuers, knowe
that our God hath mercifully
heard the lamentable cōplaint
of the poore oppressed, and re-
membred his couenaunt made
Exod. 2. with Abraham, Isaac, and Ja-
cob his choosen. Therefore the
Lord commaundeth you to let
his people go, ye Heathen naci-
ons and ennemies of righteous-
nes, that we may sacrifice vnto
the Lord our god, for the lord
hath now seene the heavy bur-
dens, wherewith ye dailie op-
presse his people, and therefore
is he come to deliuer thē with
a mightie hand, and a stretched
Esai. 42. out arme, ye y^e Lord shal cleaue
Aylus, sig the tong of the Egyptians. Se
mifieth the saith Esay, and with a mightie
See of cro- wynde shal he lyft vp his hand
bles & ad- ouer Aylus, and he shal smyte
ueltie his

All Christians.

his seuē streames, & make men
go ouer drye wod, and thus shal
he make a way for his people &
remaineth from the Assyrians
lyke as it happened to the Is-
raelites, what tyme they de-
parted oute of Egypte &c.

But if you wyll not let hys
people goo (O yee enemyes
of righteousenes) & they maye
serue hym, after his wyll, then
wyll he poure hys plagues vpon
you, as he did vpon Egypte,
and vpon other nations, among
whom he scatered hys people
for their offences: to the intent
they myght teache you righte-
ousenes, that ye myght repent
and turne from your euyl way-
es, and lerne to know the name
of the lord, which is greate in
Israel, and myghtie in Sion:

D. i. for

A Confutoie for

Jer. 51. 50. for as touchyng Israel and Iu-
 da (thus saith the Lorde) they
 shall not be forsaken of their
 God, of the Lorde of hostes,
 of the holy one of Israel, noo
 though they haue fylled all
 their lande full of synne &c. For
 7 I wyl not consume the, but cha-
 7 steine þe, and correcte the, and þe
 7 with descretion, saith the lord
 7 neither wyl I spare the as one
 7 that were faultlesse, for thus
 saith the lord: O Jacob and
 Israel, thou art my seruaunte,
 I haue made the, & thou mightest
 serue me. O Israel forgette
 me not (saith the Lorde) as for
 thyne offences, I drue them a-
 waye lyke the cloudes, and thy
 synnes as the mysse: tourne þe
 agayne vnto me, and I wyl de-
 lyuer the, saith the lord. Ther
 fore

Jer. 46.

and 30.

Esa. 44.

q 43. d

All Christians.

fore, tourne againe O thou dis-
pyled people vnto the lord, for
sake thy syns, leaue thyne owne
wylful waies, the walte þe be de-
liuered in the landes of thy cap-
tyuitie, and be taken as a spoile
from, and oute of the mouth
of the deuourer, whiche seketh
to fylle hym alwaie of the. Cry
to god from the very herte; to
delyuer the from the violence
hande of thyne oppresser; pout
downe thy teares daily before
hym, and say, O euerlastyng
god and my father, I beseeche þe
remembre the poore oppressed,
Deale fauourablye with vs, for
thyne owne sake, for thou arte
our onely surgion. Shew mer-
cy vpon vs O father, for Chry-
stes sake, shew mercy vpon vs,
the worke of thyne owne han-

A prayr

A confutoie for

Des. Haue compassion vpon thy
people. O lord, that greuousely
haue synned against the, for
by reason of our synnes, haue
we longe tyme bene thus cry-
led and kepte from the: and the
enemye hath sore preuailed a-
gainst vs. O be thou mercyfull
and take awaye our synnes, &
let our iniquities no more dis-
please the. O Lord forget not
thyne owne accustomed mer-
cies. Is our hurt so great that
it may no more be heled: Turn
our hertes vnto the, that wee
maye seke thy wyll, praise thy
name, and walke in thy waies.
O lord, wee knowe that thou
only art our god whose nature
and propertie is, to shewe mer-
cy, yea, and that thou art alway
readye (O lord) but oure syn-
neth

All Christians.

lyeth heauye vpo vs, & p[re]sseth
vs sore down, quicken vs with
thy holy spirite (O lord) and
lyft vs vp, we beseeche the with
thy holy hande, and strength
vs dayly with thine arme, that
we may praise the with ioyfull
lyppes, and magnifie the, O e-
ternall God, oure onely say-
our, father, Sonne and holye
ghoste. &c.

Refuse not thou thy helth,
O thou Englyshe nation, see-
yng god hath loued the aboue
many other, and hath sent hys
worde, the sonne of god, the ve-
ry true patrone and ymage of
hys molte godly substance, vn-
to the too call the frome thyn
own waies that thou mightest
be made his owne people, too
serue hym accordyng to his
D.iii. wyll

A consulation for

Apoca. 3.

wyll, with reuerence and godly feare. Say not in thyne hert I am ryche and encreased with goodes, and haue neede of no-thinge, leaſt thou be reprov- ed: but anointe thyne eyes with eye ſalue (ſaith the veritie of God) that thou maiſte ſee, and know how thou art wretched, poore, blynd, and naked. I counſell the, ſaith Chriſte, bie of me golde tryed in the fyre, that thou maiſt be ryche, and white raimente, that thou maiſt be clothed, that thy filthy nakednes do not apeare &c.

Therefore, althoughe thou haſte gotten a name that thou liueſt, let it not diſceiue the: but obey to the word of god, turne frome youre Ignorance, and knowledg your ſynnes, caſte
your

All Christians.

your selues downe, that the
lord may lyft you vp and shew
mercy vpon you: for he casteth
downe the proud, and exalteth
the lowly. If ye thynke your
selues heyes with Christ and
gods chyl dren: where is your
loue and ready obedience, to-
warde his will: & where is the
victorie which ye haue gotten
against your fleshe, synne and
the deuyl: the extreame enemi-
es of vertue and godlynes, a-
gainst who at the tyme of your
profession and baptisme, ye pro-
myssed manfully to fighte, du-
rynge the tyme of your lyues:
and to renounce and vtterlye
for sake Sathan, & all his wor-
kes. Boast not of the name on-
ly (O ye christened natiōs) but
shew your deades, for that it is

Dem, that

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A Consultorie for

that must testify with you. Remember therfore from whence thou art fallen, O thou blynde and ignoraunte people, tourne to the lord that thou maist be healed. knowledge thye synne which is greate, then shall it be forgiven the. How longe wilt thou mocke with thy god, and beare a double hert, that goeth two waies: ye pretende in face to haue a greate zeale, and to be very feruent in the waye of the lord, but youre hertes run after your couetouse luere, and daily ye walke in youre owne waies & lyue after your owne lustes, and yet ye say, tuffe we be well inoughe. When wilt thou leaue of. O thou wilful nation and why wyll ye thus perishe thoroow your owne follye
Truely

All Christyans

Truly excepte ye doo repent,
and tourn from your euyl wai
es (what name of holynes so e
uer ye haue) ye ca not be made
the sonnes or Children of god,
because ye haue refused þ way
of life, nor yet receiue any inhe
ritance in his euerlasting king
Dome: for this saith þ lord our **Eze. 44.**
mercifull god, of all the straun
gers that dwell among þ chyl
dren of Israel. No straunger,
whose herte and fleshe is not
circumcysed, shall come with in
my sanctuary. Therfore, dear
lye beloued and longed for, at
my herte, I pray you, cut away
your carnall desires and fighte
against your fleshy lustes, too
subdu them: that ye dwell w in
þ holy sanctuarie and receiue
enheritaunce amonge sonnes,

D. v. and

Esai. i.

and daughtours. Againe, this
saith the lord, washe you, make
you cleane, put away your euil
thoughts out of my sight, cease
from doyng euill and violence,
learne to do right, apply your
selues to equitie, deliuer the op
pressed, helpe the fatherles to
hys right, let the widowes co
plaint come before you &c. And
is it not so then saith the lorde,
though your sinnes be as red
as scarlet, shal they not be whi
ter then snowe. And thoughe
they were like purple, shal they
not be like white wol. Is it so.
If you be louinge and obedy
ent, ye shall emoy the best thin
ges that growe in þe land, but if
ye be obstinate and rebellious
ye shall be deuoured with the

Jeremi. 26 swerde, for thus the lorde hath
pro

All Christians.

promised with his own mouth

O ye named christians, consider

þ tyme paste, present & to come

loke your owne waies, & wan-

der no longer astray, refuse not

the lighte of the gloriouse gos-

pell of God, for it is the lyfe of

your soules. Remembre þ long

time of your captiuitie, whiche

doubtles happened for your of-

fences: surely it passeth far the

bondage and captiuitie of þ He

bryes, oz children of Israel, in

þ daies of Helyas, Helizeus, &

Jeremie, and other prophetes,

Josias, Ezechias, and many o-

ther kinges of Israel & Juda,

in whose tyme the people with

their princes and priestes for-

soke the law of þ lord, & went

a whoringe after straunge god-

des, & because of their sins, god

gaue

A Consultorie for.

gaue them vp to their owne lustes and let them folowe their blynde Imagination, yet was not their fall like vnto thine. O Christianitie nor their hurt to be compared wth thine: for thou haste not onely excedded in thy fall, but much more in the long tyme of thy myserable captiuitie: and although thou be daily called, yet hast thou no mind to rise & come to be made hole: ye hold the name of y^e people of god (as they did) but few do y^e deedes: ye hold y^e sacramentes signes, and ceremonies appointed in the churche of God (as they saye) but ye haue losse the strengthe and vertue of them. For not with standyng, youre daily ministracion, both youre selues and the people, to whom ye

The sacramentes be kepte, but the vertue is gone.

All Christians.

ye minister, yea, bothe ye and they abide styll in youre owne lustes, which Declare playnely that your synnes be nother forgiven, nor taken awaye. Is it not because ye are wicked, that your praiers be not hearde, as perfecte and holye mens haue bene before tyme: For wheare they praied and layde on theyr handes, god affirmed their doinges, with his holy spirite: so that they receyued knowledge and their vnderstandyng was opened, and their mindes were obediante to the wyll of God. If the doinges of the Apostles had bene so vncerteine that no thyng thereof hadde appered outewardelye, saue onely wordes, all remayninge as before euery man in his owne waies: think

Much labour loste.

Actes. 8

A Consultorie for

Yhon. 2.

The my-
racles of
Christ and
his Apo-
stles, were

thinke ye they should haue ben
so well beloued, or if Christe at
the mariage in Cana of Galile,
had sente the gouernoure of
the feast water to gyue his ge-
stes, in the steade of wyne (al-
thoughe he had tolde theym it
had bene good wine) and that
they must vnder paine of damp-
nation, so haue beleued, thynke
ye it wolde haue becne so well
accepted at hys hande. Where
Christe, & Prophetes, or Apo-
stles, or any other in his name,
and by his power and spirite,
did anye miracle, wheather it
were outwarde or inwarde, in
healyng of the body, or soule:
the thyng after appeered, soo
to be, and it shewed it selfe that
it was doone, as theye sayde
they

All Christians.

they set neuer the people to be- not onely
leue and woonder at thynges in face and
wherof thei heard, felt nor saw wordes,
nothing, saue only an outward but were
token or signe. But your Doyn- ritie: the
ges are vncertayn euē to your signes be
selues, but much more to other kepte, but
yet would ye haue al men com- the power
pelled to beleue thē: thus haue is gone.
your sinnes (ye your wilful sin- The sacri-
nes) long turned y^e eyes of the fice of un-
Lorde from you, and made all gobly are
your doynge as the sacrifice abhorma-
of Cayn. For ye haue forsaken tio before
the Lorde, the onely well and the lorde.
fountaine of lyfe, and haue cho- Gene. 4,
sen and dygged you brokē pit-
tes that hold no water. In eue-
ry strete & place, haue ye burnt
swete odoures, and offered in-
cens before your Idolles, and
haue chosen you Goddes after
your

A Consultorie for

Iere. 7. a. your owne imaginacion, and
serued theym after youre wyll:
yea, as the Jewes and Heathē
nations, haue ye inuented and
set vp brothell howses, to offre
in sacrifice to your Idolles, the
uncleane lustes of your bodyes
for many ordinances contrary
to the word of God, haue ye set
vp, whiche may neyther bee o-
mitted nor spoken againste, but
must be continewed as thinges
lawdable (as ye say) & for good
purposes. Haue ye not also as
Iere. 32. f. they, geuen your seede to Mo-
loch, and burnt your chyldren
before Idolles, in that ye pro-
cure by power, byrbes or flatte-
rye, or by any other vngodlye
meanes, to make theim myn-
sters, or common officers, more
regardynge the vayne glorie of
the

All Christians:

tho office, the dignitie, or worldly profit of the same, then either the health of the soules of your selues (of the) or of the people, whose teachers leaders, & gouernours ye make them, the common welth, or the glory and honour of god. Thus haue ye but wisely forsaken the Lord, for ye are sick, and your mouthes out of taste, and therefore so that euery roome and place bee fylled, ye thinke it is well, although persons that be in them haue scarce any one poynt of vertue requisite and nedefull to the office and place they be in. Thus haue you set & appoynted such to be meanes betwene god and you, and to pray for you, as be boyde of all honest poyntes of vertue, whose doynges are hate

E.i. full

Redemptio for

full, and their prayer execrable:
and before god an abominacio:
Thus is that wooful plage and
great miserie happened vnto
you for your offences, thretned
of god by Esay, who sayth. The
lord of hostes shall take awaye
from Ierusalem and Iuda, all
possessions and power, al meate
and drinke, the captain and the
souldyer, the iudge and þe Pro-
phete, the wyse & the aged man
the worshipfull of fyfthe yeres
olde, and the honourable, þe Se-
natours and men of vnderstan-
dyng, the maisters of craftes &
orators. And I will geue you
childe to be your princes, saith
þe lord, & babes shall haue þe rule
of you, one shalbe doing violence
& wrog to an other, þe boy shall
presume against þe elder, and the
vile

Esai. 3.

The na-
med chur-
che vpon
earth.

Sapien. 4.

¶ All Christians.

bile persō against þ honorable, what an
for both Ierusalē & Iuda must elder is by
decay, because both their wor- the scrip.
des & councels ar against þ lord, ture, loke
and thet prouoke the presens of Sapience
his maiestie to angre. &c. 4. chapter

And yet neuertheles they say
tushe/we be safe, for we bee all
christians: we haue gods word
and his holpe Sacramentes a-
mong vs, and therfore þ great
plagues and threatenynge of
god (declared by his prophetes
and Apostles) against sinners,
shall not touche vs, nor come
nigh our dwellyng, & although
thou liue more wickedlye than
they (O named Christianitie)
yet saiest thou, it is spoken a-
gainst Jewes, Turkes, Sara-
sins and heretikes, þ dispise our
holpy religion, and reproue our

A Consolatorie for

Doopnges / it is they that shall
perishe (saiesst thou) for they are
worthye, but we bee safe for we
are gods people. Thinkest thou
that they shalbe preserved and
defended of God that continue
and delite in sinne and wicked-
nes. Or thinke ye to escape the
punishmente of god due to syn-
ners with a face or outwarde
apparance of holines. The ver-
tue and strength therof is away
then art thou clarely deceived
for as it is right with god to re-
ward the iuste for well doying,
so is it also to punish the wicked
for euill doopnges. God is all
good, and no euil may come ne
hyin: and although his iudge-
mentes be vnsearcheable, yet
be they al righteouse and true.
He is no respecter of persō, na-
tion,

All Christians.

tion / lande / tyme nor place: but
loke who doeth right, hym wil
he accept: and he that dothe e-
uill, hym wyl he punish, of what
religion, tong. or nacion so euer
he be: For God is determyned
(as he hath plainly declared in
his worde) to gather together
and chose out his elect from the
foure wyndes, from and out of
al nations vnder heauen: ther-
fore deceyue not youre selues
with a name, but bryng forth
the frutes of righteousnes, for
thinke your old wayes, and de-
light no longer in vanitie, but as
S. Paul saith, Let it suffice vn-
to vs, that we haue spent the
tyme of our lyfe past in vanitie,
as in eatyng, drinkyng, chaum-
bryng and wantonnes, and lay
from you that olde man which

Rom. 13

E. iii, mar.

A Consultorie for

marreth hymself in Deceyuable
lustes, and be ye renewed, sayeth
he, in the spirite of your vnder-
standyng: obey to the voyce of
god. Do iustice and equitie, hate
the euill, & chouse þ good, so shal
ye lyue for euer, for thei that do
these thynges are boyn of god,
and are made the belouing son-
nes of the highest, of what reli-
gion, tong or nacion soeuer thei
be. Circucision is nothyng, nor
vncircumcision, saith Paul, but
the keepyng of the commaunde-
ment of god (saith he) is altoge-
ther: circucision verily auay-
leth, saith he, if thou kepe þ law,
but yf thou transgresse, then is
thy circucision made vncircu-
cision. What auayleth then a
christen name, or baptisying and
receuyng of Sacramentes al-
though

All Christians.

though it be neuer so many. yf
there folowe not amendement
of life/ but that the herte delite
in euyl as before. Haue ye not
thō made your baptisme, which
signifieth repentance, the new
regeneracion and amendement
of lyfe, toward your helth, of no
value. But it is rather an open
witnesse against you, that ye are
false dissembling christians and
suche as haue mocked god, pro
tendyng one thyng in face/ but
the contrary in your hertes: yf
an infidell turne in his hert fro
his infidelitie, and do y thynges
that is equall & right, although
he neuer receiue christen name
nor outward sacrament, thinke
ye that he shal not be saued. It
is the circumcision and bapty
syng of the hert, in that we are

E. liij. wa

Ezechi. 8.

A consultorie for

Peter. 3^d washed from an euill conscience
Circum- and the lustes of the flesh daily
cise there foughten against by the power
fore, the of the spirite, that is of value be
fore shyn fore god, whose prayse is not of
of the hert men but of god. The outward
saith the face of religion and holines on-
lye, and ly excepted: what haue ye to re-
be no mo ioyce in, aboue other Hethen
stiffe her nations. So long as ye conty-
ned. nue in euill, is there anye kynde
Deutt. 10. of sinne and wickednes Done in
any heathen nacion vnder hea-
uen that is not in the, thou na-
med christianitie. What kind of
pryde, vaingloze, hipocrisie, dis-
simulacion, hatred, malice or en-
uye, is there in any other nacio
that may not be found in thee.
Or what kynde of Drunkenes,
theft, murther, whoredom or le-
cherie, may there be found out

All Christians.

or imagined, of fleshe and blud/
that is not daily done and most
shamefully committed in thee:
although ye compare your sel-
ues in wisdom and knowledge
to Dauid or Salomon and yet
liue wickedly, & wil not amend
when ye are warned: thinke ye
to escape unpunished: May ye
shall surely perishe as other like
sinners haue done beefore you,
and drynke of the same: for thinke
ye to escape with extollying of
Christes holy religion in name
or wordes only, or with setting
up of sacramentes and ceremo-
nies although ye extol them to
the cloudes, if ye regard not to
leauē synne nor to do that they
teache you. How can they pro-
fit you any thyng at all, for god
regardeth not your flatterynge

E. b. tytle

A Consultorie for

Deades
be accepted
for y man
nes sake
that doth
them, and
not y man
for the
goodnes
of the dea
des.

Jerem. 7.

Deutro, 10

Eial. 43.

titles and wordes of holynes
(neither your swete songes &
pleasaunt armonie, swete smel
les, nor gloriouse sightes: but
he loketh vnto the herte, and
sercheth y raines, ye, his iudge
mentes be, and shall be accor
dyng to equitie, after y inward
thoughtes of the herte, & not
after the outward apperance.
For the corruptio of y thought
tes of the herte, the lord refused
the offeringes and sacrifice
of the children of Israel, which
he hym selfe had befoore com
maunded, saying vnto hym by
his prophete Jeremye, ye hepe
vp your burnt offeringes with
your sacrifices, and eate the
fleshe (as though I dellyted in
your doynges) but when I
brought your fathers out of e
gypte,

All Christians

gipre, I spake no worde vnto
them of burnt offerings and
sacrifices: but this I commaun-
ded the saying. Hearken and o-
bey my voice, & I wyll be your
god / & ye shall be my people. All
though they brought nothyng
but that they were commaun-
ded: yet God vtterly refused
it at their handes, because they
thought to please him with the
worke, & intended not to leaue
their syns, nor to forsake their
owne euill and croked waies.
Thinke ye that god wyl accept
yours, which are not all groun-
ded vpon the worde, but partly
invented and set vp by natural
wisedom, and carnall reason, ye
altered and chaunged among
your selues at youre pleasure.
Or wil ye thinke that god hath
suche

A Consultorie for,

The peo-
ple are cō-
tente to
be bounde
to all that
man can
ymagyn,
so y they
myght
haue ly-
bertie to
synne, and
abyde styl-
in their
owne lus-
tes: the la-
des that
professe
Christ tea-
che the
faith, and
minister sa-
cramentes
& ceremo-
nies, diuer
slye.
Esa. i. b

suche nede of you, that he wyll
accepte you, eyther for poure
wisedome or workes sake: or y
he hath more loue and fauoure
to you, then he had to the Iewes:
in whose generatiō he both
made and fulfilled, his many
solde promyses: yet neuerthe-
lesse, when they synned against
hym, he saide vnto them by E-
say. Heare the word of the lord
ye tirauntes of Sodoma, and
herke vnto the law of our god.
thou people of Gomorra. why
offer ye so many sacrifices vnto
me, saith the lorde: I am dis-
contented for the burnt offe-
ringes of wydowes, saith he, &
with the fatnes of fed bestes.
I haue no plesure in the bloud
of Bullockes, lambes and goo-
tes, when ye appere before me.
who

All Christians.

Who requireth you to tread
in my porches. Offer me noo
more oblations for it is but lost
laboure (saith the lord) I ab-
horre your incence. I maye not
awape with your new incence,
your Sabaothes & solempne
dayes: your fastinges are also
in bayne. I hate your new ho-
lye dayes and fastinges, even
from my verie herte, saith the
lord &c. If these (notwithstan-
dinge, their offeringes and sa-
cryfices, holy daies, praier, fa-
stynges, and suche lyke obser-
uaunces) could not be accepted
at the hande of God, because
their hertes delyted in sinne, lo-
kest y to be accepted, and so to
escape unpunished, I named
Christiantie. Neither except y
amende and tourne from thine
owne

Yere. 6.
Amos. 5.
Mich. 6.

Eccl. 5. 8.

Eccl. 1.

God alon-
ely not y
deades of
those y be
enyll.

A Consultorie for

Isai. 1. c.

owne waies, thou shalt not escape: but surely shalt thou perishe. as they. Wherefore, thus saith the lord also vnto you. O wicked christians, which continually delyte in synne, heare þe worde of the lord, ye tyrantes of Sodoma, and herken to the lawe of our god, thou people of Gomorra, whi offer ye so many sacrifices vnto me &c. Lerne obedience in þe landes of youre raptiuytie, walsh ye & make you cleane, put away youre euill thoughtes out of my sight (saith the lord) cease from doinge of euyl and violence, lerne to do right, apply youre selues to equitie. Delyuer þe oppressed, helpe the fatherles to his right and let the widows complaint come before you &c.

Pre

All Christians.

Prefer the wyll of God aboue
and before all thinges, I saye,
and let that which pleseth hym
be good and beste, how so euer
it sounde or appeere vnto you.
Hath there euer anye yet that
strone against God, and taken
in hande to teache hym righte-
ousenes and iudgemente, or to
alter or chaunge hys wayes,
since the beginning escaped vn-
punished. If þ these thynges
may not be suffered in Aungell,
moche les in fleshe and bloude,
whiche is corrupte, whose beu-
tie fadeth as a flower, and wy-
thereth awaie as hey or grasse.
O thou folyllbe duste & ashes,
darest thou presume againste
thy creator & lord, & to reason
with hym of Iudgemente and
righteousenes. O thou proude

2 Petr. 2

Esa. 40.

1 Peter. 2

Psal. 89.

Lu.

A Consultorie for

Esai. 14.
Apoca. 12
Carnall
wisedome
scrhet all
wayes to
exalte it
selfe, as
gaynste.
god.

Esai. 29.
1 Corin. 1.
Abdi. 1.
Esai. 27.
The lord
shall des
troy all þ
is in man,
of fleshe
and bloud
1 Cor. 1.

Lucifer, thou saist in thy herte:
I wyll clyme bp into heauen, &
make my seate aboue the sterre
of god. I wyll spt vpon the glo
riouse mount toward þ north:
I wyll clyme bp aboue the clou
des, and wyll be lyke the high
est of all: yet dare I say (saith þ
lorde) thou shalt be broughte
downe, to the depth of hell &c.
your wisdom canne not pre
uaile against god, and therefore
shall your glorie haue a greate
fall for thus saith the lorde. I
wyll destroy the wisdom of þ
wise, and caste away the vnder
standynge of the prudent: for þ
lord with his heauy great long
sword, shall visite Leviathan
that vniuersyble serpente (saith
Esai, and shall see the whale
fylde in the See &c.

Againe

All Christians.

Againe, S. Paul saith, where
are the wise: Where are the scri-
bes: Where are the disputers
of this worlde, hath not God
made his wisdom of this world
folyshe: For the folyshe of
god, saith he, is wiser then me,
and the weakenes of God, is
stronger then men &c. For god
hath chosen the folyshe before
the worlde, that he myght con-
founde the wise, and the weake
before the world hath god cho-
sen, saith Paul, that he myght
confounde the mightie, and the
vile and dispised before the world
hath god chosen, yea, and that
whiche is nothinge saythe he, that
he myght destroy that which
is ought, that no fleshe should
reioyce in his presence &c.

Nothing
of fleshe &
bloud shall
reioyce be-
fore god.

Therefore, Doo not iustifie

f. i.

your

A Consultorie for

your selues as pharisees, ney-
ther exalt any thyng in fleshe &
blud, for þe thinges whiche men
highly magnifie, sayth þe lord, be
abhomynable in þe sight of god.

Luke. 16.

Lay away your hygh reasōs, &
let gods word althoughe it seme
simple & rude, lede you, seke not
to ioine your wisdom wth god, lest
in couetyng to clyme so high, ye
take a gret fall, obedience is an
acceptable offering. Therefore,
put salt on your sacrifice, that it
may be wel accepted at your hā-
des, for thus hath the lord pro-
mised with his own mouth. &c.

Iere. 7.

Exodi. 22.

Leuiti. 8.

Deuiti. 10.

If ye wicked amende your waies
& counsels, yf ye wyll iudge
right betwixte a man and hys
neighbour, if ye wyll not op-
presse the stranger, the father-
lesse and the wydow. If ye will

not

All Christians.

not shedde innocent bloud in this
place: If ye wyll not cleaue vnto
too straunge goddes to youre
owne destruction, then wyll I
let you dwell in this place for
euer &c. If ye bee lounge and
righteous ye shall enioy of the
beste thynges that dwelle in
the lande, saith the lord. but if
ye be obstinate and rebellious
ye shall be deuoured wth the
swearde. Wherefore, conuerte
and tourne with your hole her
tes, from your euill waies, O
ye named Christians: waite ye
vii. tymes in Siloah, that yee
maye be censed from youre of
fences: anointe your eyes wth eie
salve, that ye may see: walke in
the steppes of Christ, whose re
ligion thou haste professed, and
whose name thou so well louest

Esai. 1

The pole
or water
of Siloah
signifieth
repentance,
or rather
of lauer of
regenerati
on. Iho. 9
Eye salve
is inward
knowledge
of truth.

A consultorie for

O thou Christianitie, brynge
forth worthy fructes of repe-
taunce, as sobrenes and amend-
ment of lyfe, that the thicke sca-
les may fall from poure eyes, &
ye may see the perfecte way of
lyfe. For except ye vtterlye re-
nounce and forsake, at the least
in affection, all that is in you of
fleshe and bloud, yea and your
owne lyues whiche ye loue soo
well, ye can not see the glorie of
god nether be partakers of his
eternall kyngdome. Therefore
as Christe saith, enter in at the
strait gate, and walke in thys
narrow waye, for although the
pathe fro the fleshe, be nothing
pleasaunte, yet thende leadeth
our soules vnto rest. For what
is he saith the lord, that geueth
ouer his hert to come vnto me
ye

All Christians.

ye shall be my people, & I will
be your god. But beholde, on þ
other syde, shall the wrathe of
the lord breake out, saith Je-
remi. as a stormy weather, as a
myghtie whirle wind, and shall
fall vpon the heades of the vn-
godly, the terrible displeasure
of the Lorde, shall not leaue of,
till he haue done and perfour-
med the intente of hys hearte
which in the latter daies (saith
the Prophete) ye shall vnder-
stande &c. Iere. 3.

For at that same tyme, I shall
be the god of all the generati-
ons of Israel (saith the lorde) Iere. 18.
and they shall be my people &c.
Neuerthelesse sayth he: whom
I take in hande to roote oute,
to destroye, or to waste awaie,
any people or kyngdom, if that

J. iii. peo

A consolatōrie for

people (against whome I haue
thus deuyled) conuerſe from
their wickednes. ymediately I
repente of the plage & I haue
deuyled to bringe vpon theym.
ſaith the lord &c.

Our god is alwaies mercy-
full vnto them & prepare their
hartes by obedience and repen-
tance to receiue his holy ſpy-
rite. for like as rayne and ſnow
cometh down from thence and
turneth not thither again, but
watereth the earthe & maketh
it fruitefull and greene, that it
may gyue corne and breade to
the ſower, ſo the worde whiche
cometh out of my mouth, ſaith
the lord, ſhall not tourne again
boide vnto me, but ſhall accom-
pliſhe my wyll, & proſpere in
thing where vnto I ſend it &c.
There

All Christians.

Therefore, sayng god wyll now
repatre the decayed places of
his temple, make youre consci-
ence cleane that ye may be lea-
nyng stones, being fastened to
Christe by faith and loue, whi-
che is the head corner stone, in Ephesi. 2.
whom every buildyng coupled
& ioyned togyther, saith Paul,
is made a holy habitation for
god in the spirite & c. For God
dwelleth with them that be of Ezechi. 2.
an humble spirite, and of a con-
trite herte, which stand in awe
of his worde: yea, he hath pro-
myssed, to dwel and abide with Ezech. 37.
them for ever, and to gyve the Jeremi. 31.
a newe herte, and to wyte his Isai. 54.
law therein, soo that they shall
not nede to say one to an other,
know y lord, for they shall know
me from the lest, to the most of
f. iiii. them

A Consultorie for

them saith the lord, for I wyll
forgiue their mysdeades, and
wyl neuer remembre their sin-
nes any more, for the sonne of

Ihon. i. God hath appeared (saith **S.**
Ihon) to take away synnes, &
in hym is no synne: and who so
euer abydethe in hym sinneth

Ihon. i. not &c. For to as many as re-
ceiue hym, gyueth he power to
be the sonnes of god, euē those
that beleue in his name, saith
he, which are not bozn of bloud,
noz of the wyll of man, but of
god: or here now O Israel. Re-
ioyce and be glad, for thy rede-
mer lyueth: he hath senē thyne
oppression, and his eyes do py-
tie the. Therefore wil he visite
þ, and gather þ out frō amonge
all nations, where thou art sca-
tered & holden in captiuitie, for
thyne

Al Christyans

thine offences, but yet not forsaken: for with an everlasting love hath he loved the: & therefore hath he raised vp for the, & mightie horne of healthe in the house of Dauid, of whose kingdom there shall be none ende: neither hath he spared his own sonne, but geuen hym, yea, hys lyfe & he loved soo well, for thy sake, to make an everlastyng attonement betwixte him & the, for thine offences. He hath promised to leade & save by his holy spirite, & daily to defend the fro and oute, of all daungers. Therefore, he calleth evermore gretly vnto & saying. Come vn to me my beloued, for I am he & for myne own sake, pardoned thine offences, & caste thy syns into & bottome of & see. Make

f. b.

none

Ysa. 42.

psal. 132.

A Consultorie for

none excuse, neyther prolong þ
tyme, but come immediatly my
beloued bz ethrē & natural coun-
treimē, to this most ioyful sup-
per oz feast, which our merciful
father hathe of his owne good
wyl prepared & made ready for
you: yea, & of long tyme hath he
called you by his seruantes &
prophetes: sayyng. Here & obey
my voice, thē shal ye be my peo-
ple, & I wil be your god: it appe-
reth he hath not forsakē you, for
as a most gētle & louyng father
hath he sēt his holy word, þsone
of god, þ very true patrone & i-
mage of his most godly substāce
to deliuer you frō al captiuitie &
blindnes, but þ naciōs þ oppres-
the & Jacob, & hold his seruant
Israel in captiuitie, wil he iuge:
neuertheles þ lord hath promi-
sed

All Christians.

led to his own mouth. & if any
 stranger wil turne to þe lord with Leui, 19, 14
 his hole hert. & the þe same stra-
 gers shal haue inheritaunce in Is-
 rael. euē as sones & daughters
 saith þe lord almighty. what can
 there be more done for vs: ther
 fore, turne to þe lord with youre The fore
 hole hertes. circuncise youre skynnes
 fore skynnes. & ye may be made signifieth
 right Israelites. & of þe promy- lustes of
 sed seide. & receiue inheritaunce þe flesh and
 as naturall sonnes in þe house of mind whic
 Israel. the faithfull congrega- he muste
 tio: To you wicked people & ma- be cutte as
 keious tirantes. & seke to spoile waye.
 & deuour Iacob his peple. & to All þe hol
 rote out Israel his chose. þe lord deth not þ
 sendeth word. let Israel go. ye religion of
 heathen natiōs. & he may do me Christe in
 sacrifice at my wyl. vpon þe mou- debe. as
 taines: for he is my eldest son: well as in
worde. are
heathen &
infidels.
 perfitte

A Consultorie for

perfitte is þiudgemēte of hym þ
 floweth in righteousnes, & per-
 fitely shal the lord of hostes ful-
 fill the thyng that he hath de-
 termined in the middes of the
 world, for I will punish þ wy-
 kednes of the world, and þ syn-
 nes of the vngodlye (sayeth the
 lord) þ hye stomakes of þ proud
 wyll I take away, & lay downe
 the boastyng of tyrauntes, & I
 wil make a man dearer thē fine
 gold, & a man to be more worth
 then a golden wedge of Ophir,
 for I will make the heauē, that
 the earth shal remoue oute of
 her place. &c.

For the Lord shal smite the
 world wth the staffe of his mouth
 and with þ breath of his mouth
 shal he slea the wicked: but mer-
 cifully wyll he delyuer his cho-
 sen,

Esai. 13.

The elect
 must be tri-
 ed by try-
 bulacion &
 aduersite.

All that is
 of fleshe,
 must be do-
 en awaye.

The staffe
 is þ worde
 wherewith
 the world
 is smitten.

My Christians.

sen, and deuide the good fro the
euil: for thus saith p lord god.
Behold I wyll seuer the fatte
shepe from the leane. And for so
muche as ye haue shot p weake
shepe vpon the sides and shoul-
ders, and runne vpon the with *Ezech. 34.*
your hornes, so long til ye haue *Hornes*
utterly scattered them abrode, *signifyeth*
I will helpe my shepe, so p they *strength.*
shall no more be spoyled: yea, I
will discern one shepe from an
other. I wyll rayse vp vnto the
one onely shepheard, euen my
seruaunte Dauid, he shall feede
them, and he shalbe their shepe- *Iere. 30.*
herd, and I the lord wilbe their *shepheard.*
god / and my seruaunte Dauid
shalbe their prynce, euen I the
lord haue spoken it. &c.

Moreouer I will make a co-
uenant of peace with the, saith
the

A Consultoꝛie for

the lord, and drive all euill bea-
stes out of the land, so that they
may dwell safely in the wilder-
nes, & slepe in the woodes. good
fortune and prosperitie wyll I
geue them, and vnto all that be
round about my hyll. a prospe-
rous shower and rayne wyll I
send them in due seasō, that the
trees in the wodde may bryng
forth their fruites, and y^e ground
her encrease, they shalbe safe in
their land, and shall knowe that
I am the lord, which haue bro-
ken their yoke, and delyuered
them out of the handes of those
that held thē in subieccion, they
shall no more bee spoyled of the
Hethen, nor deuoured with the
beastes of the lande, but safelye
shall they dwell / and no mā shal
fear them. I wyll set vp an ex-
cels

All Christians.

cellent plant for them, so þ they
shall suffre no more hounge in
the lande, neyther beare the re-
profe of the Heathen any more.
Thus shal they vnderstand that
I the Lord their god am with
them, and that they (euen the
house of Israel) are my people
saith the lord god: ye me ar my
flocke, ye are þ shepe of my pa-
sture, and I am youre God &c.

O ye people turne frō your
croked wayes, and from youre
owne frowarde imaginacions,
ceasse & leaue of from your owne
fayned dissimulation. Darest þ
so dissemble with God, and to
play the part of an infidel or vn-
faithfull hypocrit before hym.
Thynkest thou to hyde thy self
vnder thyne owne shaddowes
from hym that made thee, and
put

A Consultoyle for

put thy herte in a secreete place:
Or wylte thou thynke to hyde
thy synnes with Deceit, that the
highest (which searcheth þe hert
and þe raynes) shall not reprove
thy wayes: ye come togyther/
as god sayde to the Jewes, by
his prophet / after the maner of
a greate people, to heare his
word at the mouth of the prea-
cher or prophet, but in no wyse
wylle ye do thereafter. In your
mouthes / lyke wyse ye shewe
yourselves as though ye were
seruent, but your heartes goo
after youre owne conetous lu-
cre, and as a balade that hath a
swete tune, and is pleasaunt to
syng, so is the Preacher vnto
you, his wordes wylle ye heare
saith the lord / but ye wille not do
thereafter. &c.

for

All Christians.

For baine glorie and lucre, ye
make croked lawes, wherby ye
laye snares forthe feete of the
simple: and wolde ye that noo
man should reprove your wa-
ges. The mouth of the disceitful
is right well with you allowed,
but he that speaketh the truth,
shal not escape unpunished: for ^{To deale}
crafte, disceyte and falshode, ^{with equi-}
suche an vniuersall thinge, that ^{cies & truth}
men saye to deale with equite and truth, ^{playnely}
men say playnelyc they can not ^{they can}
lyue, and thus vertue is so ge- ^{not lyue.}
nerally contempned, that it is
nigh a common reproche, for a
man to do well. O lord, as Da-
uid saith, when wilt thou loke
vpon this. O restore my soule
frome the wycked rumoure of
them, and my darlyng from
Ayon, for they are stained with
G.i. their

A Consultorie for

their obone workes, and runne
a horinge after their owne yma-
gination. for daily do they blas-
pheme thy name, & flander þ
foote steps of thyne anointed, &
yet wil they be knowne for such
as knowe their god, hold of him,
& at seruēt in his waies. for thei
say in their hertes, thusse God
seeth it not, the highest regar-
deth none of these thynges, al-
though god by longe patience,
suffer such thinges at their han-
des, loking and tariyng for thy
amendmente (O Christianitie)
thinkest thou þ it wyl be forgo-
ten. Hath there euer any nati-
on which comitted like abhomi-
nations befoze þ, escaped unpun-
ished. And dost þ thinke to es-
cape. Naye thou shalt surely
drynke of þ same, thou shalt not
bee

All Christians

be forgoten: but thy synnes shall
truly be recompensed in the (e-
uen into thy bosome) god shall
tourne thy clothes ouer thy
heade (O thou filthy herlot) &
thy filthyness may manifestely
appere also: and seying thou art
a people & runnest in thine own
wilfull wayes, and saiest, tush
there shal no faulte be found in
all my doinges: therefore, from
blest thou in the elere day, a fal-
lest in the darke, yea, grope do
ye as blynde men, after youre
own ymagination, but because
ye let your handes deale with
wickednesse, ye can not fynd &
right way. For as the psalme
saith, your fete are swift to shed
blond, destruction and wretched-
nes are in youre wayes, but the
way of peace haue ye not kno-

G.ii. wen

psal. 12.

A conſultorie for

men. O yee frowarde people
heare the word of the lord, giue
your eares to doctrine, and dis
piſe not good counſell. ſeke friend
ſhip of god by vertu, & not by ſa
terie, for þe lord is alway friend
ly to them that put their truſte
in hym, but ye call your ſelues
chriſtians, and yet corrupt wit
kednes with your mouthes, ye
extolle Chriſtes worde, name,
lawes and ſacramentes, but in
your deedes ye diſhonour him
for as longe verely as ye delight
in euyl, your deedes are hated
of God, and yet ſaye with dyſ
citee wyl we eſcape, and with
Eſai. 28. nymblenes wyl we defend our
ſelues, therfore age ye curſed in
penurie: ye choſe ignorance for
your guide, & wyſfulnes to be
your gouernour, as for þe wat
nynges

All Christians.

ninges of the Prophetes yee ^{They} take for winde, and the worde ^{truste in} of god for a scoyne, because yee ^{their own} haue no luste thereto, and thus ^{wisdom,} they go wrong by reaso of wine ^{or in any} (saith the lorde) they fall a stac ^{of fleshe &} ker because of stronge drinke. ^{bloud shal} yea, the priestes & Prophetes ^{surely erre} them selues go amys, they are ^{and be dis-} drunken with wine, and weake ^{cerned.} brained thorow strong drinke. ^{Esaie. 19.} They erre in seing, & in Judge ^{Egipte} mente they faile. for the lorde ^{signifieth} hath made Egipte drunken ^{& congre-} the spirite of errour, saith ^{gation of} Esaie, ^{wylfull} and they shall vse it in all ma- ^{synners.} ters, euē lyke as a dronke man gooeth spewinge aboute. for Egipte shall lacke good counsell (saith he) so þ they shall not know what to do, neither þ beginning, nor thend neither vnder

G.iii. the

A consultorie for

Land nor water, then all the
Egyptians be lyke vnto wome
afraide and astonied at the lyf-
tinge vp of the hande, whiche
the lord of hostes, saith Elai.
shall lyfte vp ouer them &c.

Miserably shall the worlde
be wasted and cleane destruy-
ed, for the lord hath so deter-
mynd in hym selfe &c.

For the earth is corrupte of
her indwellers, for whye, they
haue offended the lawes, cha-
nged their ordinaunces, & made
the everlastinge Testament of
none effecte, and therefore all
the curse deuoure the earth: for
they that dwell thereon haue
sinned. And although these pla-
ges come dayly vpon you from
the lord, for your offences, yet
ye see it not, nor regarde the

mat.

All Christians.

matter noothinge at all: O ye
blynde and frowarde nations, E.ii.
therefore, though ye holde out
your handes, yet tourn I mine
eyes from you saith the lord, &
though ye make many prayes
yet here I noothinge at all, for
your handes are full of bloude,
and ye deale alway with wy-
kednes, because certene synne
hath no outward punysshment,
apointed by þ rulers, for those
that do them: Thinke ye ther-
foore, that God wyll forgette
them.

The people in Christes tyme
(whyle he raygned vppon the
earthe) thoughte that those
Galathians whose bloude Pil-
late myngled with theyr owne
sacrifyce, and the. xviij. persons
vppon whome the towre of Sil-
loah

G.iii.

Luke. 23.

¶ Consider for

loah fell and shewe, had beene
moche greater synners then
the other that suffered no such
punysment. but our saviour
Christ sayde playnely, nay and
excepte the other repêted, they
shoulde lyke wyse perishe, al-
though they suffered no suche
punysment here, therefore re-
membere thy selfe. O thou na-
med Christianytie, repente in
tyme, and tourne to the Lorde
wyth thy hole herte. Too you
do I speake, O yee Ignorant
people, gette ye to moornyng
quykely, and poure oute your
teares befoore hym / that hee
maye shewe mercey and tourn
all wayes hys wraathe frome
you. &c.

O tourn you, tourne you,
whp

All Christyans

why will ye dye. seying the lord
hath no pleasure in the death of
a sinner. but willethe rather that
he conuert and liue. &c. But yf
ye withdraw your eares. & will
not heare. to turne fro your euil
wayes: then am I sorry for your
sakes. See not wilfully blynde.
but searche the scriptures. and
ye shal see. that no people or na-
tion that did suche abhominaci-
ons and hated to be reformed
since the beginnyng escaped bu-
punished: and would ye escape.
Then must ye refuse the euill. &
choose the good: seke peace and
ensue or folowe it. for the eyes
of the lord are ouer the righte-
ous. and his eares are open vnto
their prayers: but the face of
the lord beholdeth the that do
euill. to destroy the remembrance

Ezech. 18.

3. par. 11.

psal. 33.

G. v. of

A Consultorie for,

of them out of the earth. **Ps.**

Prou. 3. **10.** **21.** **3.** **10.** **21.** **3.** **10.** **21.** **3.**
yea the curse of the lord is
in the house of the vngodly. but
he blesseth the righteous. Con-
sider these thynges with your
selues in time, lest sinne by long
custome blind your vnderstan-
dyng, so that ye iudge darkness
for light, and good for euill: ye
knowe the blynde are easie to
leade out of the way, wher thei
sone fall, and be made a pray for
the enemy. wherefore beloued
geue diligent care vnto wis-
dom, whiche hath now agayne
opened her floudides and putte
forth her voyce in the streetes.
She dooeth call before the con-
gregacion in the open gates. &
sheweth her wordes in the cite.
O ye chyldezen, sayeth she, howe
long will ye loue childishnesse
howe

All Christians.

how long will the skorners de-
lite in skorning, and the vnwise
be enemies to knowledg. ¶ O
turne ye to my correccion, saith
the. lo I will expresse my minde
vnto you, and make you vnder-
stand my wordes. For who so
herkeneth vnto me shal dwelle
safely, and haue inough wout
any feare of euill. Again the sai-
eth, my sonne: let not these thin-
ges departe from thyne eyes,
but kepe my lawe & my counceel
so shal it be lyfe vnto thy soule
and grace vnto thy mouth, the
shalte thou walke safelye in the
way, and thy fote shal not stum-
ble, if thou slepest thou shalt not
nede to be afrayed, but þu shalt
take thy rest and slepe sweetely,
thou shalt not nede, sayeth the,
to bee afrayed of any soodayne
feare,

Pro. 12.

A Consultorie for

fear, neither for the violet ru-
shyng in of the vngodly whē it
cometh, for the lord shalbe hee-
Prover. 1. side thee, and kepe thy fote that
thou be not take. O ye beloued
chyliden, herken vnto wisdom:
Come no more in the pathes of
the vngodly, saith she, & walke
not in the way of the wicked.
Take fast holde of doctrine and
let her not go, kepe her, for shee
is thy life. And again she saith,
my sonne marke my woordes,
for the pathe of the rightuous
shineth as the light, and is euer
brighter and brighter vnto the
perfite day, but the waye of the
vngodly is as the darknes, sai-
Prover. 4. eth she, wherin men fall or they
be aware. And mozeouer she
saith, heare ye chyliden the fa-
therlye exhortacion, and take
good

All Christians.

good hede that ye maye learne
wisdom, yea I shall geue you a
good reward, yf ye wil not for-
sake my lawe, saith wisdom. &c.
The chief poynt of wisdom is
to be willing to attain wisdom.
Therefore let thy hert receyue
my wordes (saith she) and kepe
my commaundementes, & thou
shalt liue. Obey vnto god, and
then shall ye receiue a good spi-
rite of hym, which (as S. John
saith) wyl loose the woorkes of
synne, & geue you a will to loue
him, and to kepe his commaun-
dementes: for thei that ar boyn
of hym synne not (saith he) be-
cause they haue the sede remain-
ing in them, the earnest of our
saluation: I meane the spirite
of truth, the ioyfull comforter
whiche god hath promised that
where
spirite of
god is, saith
Paul, there is li-
uall vertue.

A Consultorie for

Shall alwayes abyde with them
that loue hym. euen vnto the
ende of the worlde. This is he
that losseth the workes of sinne
and bringeth a godly desire vn
to righteousnes. and a longing
to fulfill the wyl of god: & they
that haue opteined a mynde to
loue god. are begotten & borne
of hym. and they are known &
loued of hym. And herby know
we. saith Ihon. ꝑ god abydeth
in vs euen by the spirite which
he gaue vs as it is writē: To as
many as receiue hym giueth he
power to be ꝑ sons or children
of god. euen those that beleue
in his name. which are not borne
of bloude. nor of the wyl of the
flesh nor of the wyl of man. but
of God. The vngodlye are the
bonde seruauntes of synne. be-
cause

1. Jo. 1.

Jo. 1.

All Christians.

cause they are carnally minded
their hertes hate god, though
they lypes praise hym, which
is all goodnes, yea, the onely
well and fountayne there of.
They lacke true obedience too
the word and wyll of god, ther
fore can they not optain to that
rightousnes, which befoze god,
is allowed. For their hertes
and eares are becircumcised,
they wyl not heare, to learne o
bedience, leaste they should com
uerse and be healed. And ther
fore, runne they astray and esta
blysh their own righteousnes,
for vnfaithfully haue they deni
ed the lord in dede, and said, it
is not he. Tush (say they) there
shal no misfortune come vpon vs,
we shal see neither sword nor
hunger, as for the warnynges
of

He that
is an ene
my to ver
true & good
nes hateth
god.

The lord
wyl visite
the, whose
foze shine
is uncircu
mcyled.

A Consultorie for

of the prophetes. thei regard it
not: There is almost none, ney-
ther that will tell the their syn-
nes, nor geue them warnyng of
the plagues that are come vpon
them, or shall happen vnto the:
for from the least to the moſte,
they hang altogether vpon co-
uetouſnes, and from þe prophet
to the prieſt, thei go altogether
about with falſhod and lies. ac.
For lyke as a net is full of bir-
des, ſo are they, houſes full of
that whiche they haue gotten
with falſehode and diſceit, ſaith
the lord. Here of cometh they,
great ſubſtance and rycheſſe,
and hereof are they fatte and
welthye, and are runne adwaie
fro me with ſhamefull blaſphe-
mies ſaith the lord, they miny-
ſtre not the lawe, they make no
end

all Christians.

end. of the fatherles cause, they
iudge not the poore according
to equitie: Woulde not I pun-
nysh these thynges, saythe the
lord. Should I not be auen-
ged of all such people as these
be. Horrible and greuouse thin-
ges are doone in the lande, the
Prophetes teache falsely, and
the priestes folowe the, and my
people hathe pleasure therein.
May such thynges at any time
or in anye people be unpunys-
hed: Therefore, repent and
tourne from your euyl waies,
that ye may enter into the rest
of God, and kepe his holy Sa-
bathes, for they that enter into
the reste of god, do cease from
their owne workes, saith Paul:
as God dyd cease from his, the
vi. daye; and excepte ye keepe
the

That is
not onely
on these,
but aliwell
on al other
such lyke.

.1. 2. 3.

3. 4.

H. 1.

the

A consultoſie for

the holy feaſte of tabernacles, &
is to ſay, ceaſe from your owne
woyl, and from doing your owne
workes: The Lorde wyll con-
ſume you, in his wrath, and vt-
terly deſtroye you, in his ſoore
diſpleaſure. For thus ſayth the
lorde, I am exceedingly gelouſe
zacharia. ouer Ieruſalem and Sion and
am ſoore diſpleaſed at the care-
leſſe heathen, for I was but a ly-
tle angrie, and they dyd theyr
beſte, that I might deſtroy the.
Neuertheleſſe, I wyll tourne
me againe in mercy toward Je-
ruſalem ſo that my houſe ſhall
be builded in it, ſaith the lorde
of hoſtes. &c.

zacharia. i.

Cry and ſpeake, thus ſayth
the lorde of hoſtes, my Cities
ſhall be in good proſperitie, a-
gaine the Lorde ſhall yet come
foſt

All Christians.

forte Sion, and choose Ierusalem. yea, Hierusalem shalbe inhabited with out any wall, for zacha. 2. the multitude of the people & cattell that shal be therein. yea I my selfe (saith the lord) wyl be vnto her a wal of fyre round about, and wyl be honoured in her. for although the children of Israel sytte a longe whyle wythout kyng or Prince, with out offering, and aulter with out priest & reuelacion, yet shal the children of Israel conuerte Oleas. 3. saith the prophete Oleas, and seke the lord their god, & Dauid their king, and in the latter daies, saith he, they shal worship the lord & his louyng kindnes.

Therefore, seying that God hath nowe called you by his grace, be not negligent to come.

B. ii,

and

All Consultorie for

and so that the herte be establi-
shed with grace, and not with
the that both righte & vaine pleasures of this world,
troulesnes which shall not profite the that
is of god, haue their pleasure and felicitie
in them. For who so dooeth not
righteousnes is not of God: yf
we say, we haue felowship with

To walke him, and yet walke in darknes:
in darknes saith S. John / we do lye, & doe
is to do such not the truth. Therfore se that
the deader ye loue not the world, neyther
as wee all the thinges that are in this world
did, before for the world passeth away, and
we knewe the lustes thereof: but he that ful-
the truth: filleth the wyll of god, abydeth

1. Io. 3.

Apoca. 3.

for euer, and hereby knowe we
that he abydeth in vs, euen by
the spirite which he hath geue
vs. And they that ouercome
shall obtain a crowne of glorie,
and I wil geue to euery one of
you

All Christyans

you (saith the veritie of god) according to his workes. &c.

Babes, flee from the worship-
pyng of idols, I meane fro ser-
uynge of your owne lustes, and
learne to serue the liuynge god
in spirite, in a cleane hert / was-
shed fro an euil conscience, with
reuerence and godly feare / for
our god (saith Paul) is a consu-
ming fier. To as many as walk
according to this rule, peace,
and mercie be vpon them,
and vpon Israel of god.

So be it.

✠ The grace of our lord
Iesu Christ / be with
your spirites. A-
men. Geue
praise only
to god.

yours as charitie byn-
deth me, H.H.

et mon

Dieu



Droit,

1. Peter. 2.

We ye subiecte to every hu-
mayn creature for the Lordes
sake, whether it be to the Kyng
as supreme head: or to the Ma-
gistrates which be sent by him,
to the punisshement of the euill
dooers / but to the prayse of the
well dooers: for so is the wyll
of God.

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